

REPORT OF THE
PRESIDENT
of THE CHRISTIAN AND
MISSIONARY ALLIANCE
FOR THE YEAR 1920



The Shanghai Conference, April 23-30, 1921.

THE CHRISTIAN AND MISSIONARY ALLIANCE
690 EIGHTH AVENUE :: :: :: NEW YORK CITY

Annual Report of the President

PAUL RADER.

"Them also I must bring" (John 10:16).

The world groans today with such appalling need; the old nations cry with such pain; the young ones with such birth pangs; the classes are so nervous, so irritable, the devil is so rampant—while, on the other hand, the saints are so earnest in prayer; the body of Christ is so expectant of a revival; the reports of meetings tell of such blessing, such manifestation of the power and Spirit of God, that we calm and settle ourselves with God, awaiting in faith the clearer outlines of the next great epoch or event in the history of the Church. The form the coming great spiritual awakening will take is a bit vague now to the eye, but its oncoming rumble has reached a multitude of expectant and eager ears.

It is seven years since that pistol shot, in the hill-town of Bosnia, let loose upon the world the white horse, the red horse, the black horse and the pale horse of the Revelation. The coming forth of these terrifying chargers is only a trial trip around the whole earth, but the havoc wrought in these seven years has left our poor world bleeding, sick, hungry, heart-broken and trembling.

May God save the Christian and Missionary Alliance in this its twenty-fourth Annual Council, since the year of its incorporation, from in the least measure being blind leaders of the blind host who know not our glorious Lord. May He make us especially wise in these awful closing days of Satanic warfare. Warfare, I repeat it. Brethren, we are in the war. "The Lord of Hosts is with us. The God of Jacob is our refuge." Leaders may drop before our eyes, and the ranks be thinned according to the prophesied falling away. But remember

through it all, this is war. War requires wisdom. The tactics of war are more powerful at times than its long range guns, and the tactics are the products of wisdom.

We are in Council assembled to discuss the tactics of warfare in connection with the workings of the Christian and Missionary Alliance into whose fellowship and operation God has called us. We are helpless without His wisdom. The Lord might excuse some societies for weakness, but we can never be so excused, for our boast is large, and our banners exalt a full Christ; a Saviour, all righteous, a Sanctifier, all victorious; a Healer, all sufficient, and a coming King, all glorious. Our danger in this warfare as a society is that with such long ranged and powerful guns of doctrine, we will rely only upon these, forgetting that proper tactics, well understood, must put these guns in position to do victorious business. We are not assembled here in Council to make a message for this society. Praise God! that message has already been made and given by the Holy Ghost. Our message is all wrapped up in Himself. It is "everything in Jesus, and Jesus everything."

But we are here to get wisdom, and the wisdom we need is from above. The wisdom we need is also revealed in the Scripture and comes to spiritual hearts who search the "Word of God."

Spurious Spirituality

is now and will be increasingly manifested by the devil in the coming days. Only the spiritually wise will be able to distinguish the fake from the true. Movements to counterfeit the movements of the Holy Ghost will be lauded by the devil. Wholesale criticisms and denunciations without distinguishing between the false and the real will be indulged in by many leaders. It will take wisdom to stand. It will take much more wisdom to advance. Our Society is called upon by its very genius and message to advance in just such a crisis and in the face of just such fire.

If we can have His wisdom, it assures us of His tactics. If we get His tactics, it will lead us into His plan and His program, and will put this full message upon the battle hills of earth, that it may reach the blinded, dying multitudes and do business for eternity. It is to get His wisdom and His plan, that we have commenced our Annual Council this year with a day of prayer. Our united hearts' cry is "O Lord of Hosts, in this hour of opportunity, give us Thine own plan and Thine own power."

We are warriors then in council. Many ranks are represented here. The Lord Jesus Himself is our Leader and Head. We are all commissioned officers, commissioned to carry this Gospel to the ends of the earth. We love the fight. We love our great Commander. We want to hear His orders from heaven. We want to move forward into the whitened harvest fields. To do this, we must ask ourselves some questions. They are the common sense questions that all warriors of all history have asked.

There are four questions which we will now consider: First, then, what is the power of the enemy? This is the question from which the natural heart and mind would shrink. It is so much more comforting to talk of victory, courage, plans. It is our human nature's most typical trick to stick out our chest in the hour of battle, talk loud and say like Peter, - "Though all men forsake thee, yet will I never forsake thee." The thirty-first verse of the fourteenth chapter of Mark records this, "Likewise also said they all." They all forsook Him and fled because they had not believed in the hour of darkness which the Lord warned them would come. They did not even hear when for their sakes He said plainly to the crowd who came to arrest Him in the garden, "This is your hour and the power of darkness."

We must know and let the people know that the day in which we are living is the beginning and oncoming of those

dark days so plainly recorded in the Word of God. We must know this that we may fight on in the hour of darkness instead of stopping to complain of the darkness. One form of this darkness will be the ease with which the multitudes will be deluded and deceived by a growing, popular fake Christianity. Christian societies, so called, educational enterprises, uplift movements will greatly enlarge and become the mouthpiece instead of the pulpit. Because of the size of this mustard plant, and the gay color of the feathers of the birds that lodge in the branches, the people will be deceived, believing it to be real Christianity. "The body of Christ" shown forth in the Scriptures will not be understood. The enemy will show the great growth as a delusion. The true Christian commission of getting out the body of Christ from among all nations will be fought at every forward move. At every open door in the mission field soon will be found great so-called Christian powers and programs of education and reformation to substitute for evangelization and salvation.

The Enemy Will Advance

and is advancing their civilization propaganda to laugh out of the trenches the truth of salvation. Hospitals, splendid as they are and benevolent as are their open doors of human kindly service, will be used by the enemy as a substitute for holiness. This comouflage hospital ship, loaded with needed salve, will be anchored in great mission center harbors as a forerunner of salvation along with school buildings. Then like a tape worm these two enterprises will take all the time, strength and money of the missionaries and mission boards. The enemy slips salvation on a side seat, softly saying, "Sit still, sweet Gospel Story, we're opening the way so you can sing your song very soon. This "preparation" for the Gospel propaganda is being very successfully used by the enemy everywhere even now. It is high time we recognized this deviating of our men and money by the enemy and believe afresh

that the Gospel preached in any tongue, under any circumstance, to any people has within itself its own dynamite to open its own way. The Gospel of Jesus Christ does not have to play second fiddle to any hospital, school or civilizing scheme. The Gospel is God's great pioneer. It opens the path, it plows the furrows, it plants the seed. Then the hospitals, schools and civilizing, uplifting schemes come on behind. Look what the Enemy has done. He has taken this perfectly good, four-wheeled wagon of *hospitals, schools, civilization, science*, and fastened them successfully before the great gospel horse. He stands and laughs while the Christian Church beats the horse and yells, "Git ep." He is gaining his fight for the Christian Church seeing that things were not moving, have turned out the gospel horse and gotten into the shaves themselves, crying "Hurrah for us." The emphasis is and will from now on increasingly be on "us" until the great Ego, the great boasting Anti-Christ "I" shall put his boasting false prophet into the leadership of this great self-movement of our day. Yes, it is the cart before the horse and then get rid of the horse.

Beloved, let us remember in this Council that in Christian warfare we go after the general and his staff *direct* through Christ's merit. "We wrestle not against flesh and blood, but against principalities, against powers, against the world rulers of this darkness in the heavenlies." Let us not attack the people who are doing these things. Satan has been able to draw much fire to no purpose in this way from the ranks of Christians. In natural warfare, we fight the soldiers of the general, but in Christian warfare, we attack the devil himself and his staff by the prayer of faith. He is speeding up his attacks. Let us speed up in prayer. Look back for seven years and see the accelerated speed of his onslaught in darkness, lawlessness, lust. It is especially the hour of lawlessness preparing for the coming of the lawless one who will come as the world's dictator. Because of this lawless spirit, many

Christians will be affected. Many will refuse to walk under any leadership and old ties of fellowship will be broken. Deception, diversion, derision, delusion, division then is the power of the enemy.

What Is Power?

We might rather ask "Who is our power?" We know the answer is Christ, but to reach Him who has all power both in heaven and on earth, we must go by the way of prayer. Therefore, the power of our Alliance forces must be prayer. I cannot say one new thing about prayer. There is no need that I should repeat what wonderful things have already been said by others. I must, however, in the strongest terms possible, call our attention to warfare by prayer. The Alliance is what it is and has accomplished what it has because of its belief in the power of prayer. Our leaders, our branches, our missionaries have succeeded only in proportion to the place they have given prayer.

The disciples said to Jesus, "Teach us to pray." He took them at their word and therefore took them for a boat ride on Galilee. They learned to pray before they reached shore, and they saw His answer in the calm waves. If we want to learn to pray, let us not be afraid of the boat trip. God has tried to teach the Alliance to pray. He is looking for a people who will pray. He has taken us out for many a troublesome boat ride, both as individuals and as a society. He does not like this method. Must He continue with the troubled waters in order to make us pray as we should? God forbid! Let us go in for a campaign of prayer. Let us go in without being forced in. Let us resolve in this Council to give a greater place in our conventions to prayer. Let us definitely arrange our own lives and the lives of our branches by a programme in which prayer will have the first place.

Let us not get our prayer conferences so filled with business that prayer time is left out.

We find money and individuals to support each of our missionaries, can we not make sure that each of our missionaries is definitely supported in prayer outside of the relatives and friends' circle? If this council knew one-tenth of the awful, horrible, deadening, weakening, browbeating, discouraging power of the devil in heathen lands upon our missionaries, I am sure we would respond to this call for more thorough-going, persistent prayer for our dear sacrificing comrades out in the outmost trenches. Our prayer travail brings the new-born babes forth into the body of Christ. Oh, for a mighty revival among us in prayer. Weeks of prayer, nights of prayer. Pray, beloved. We must have more prayer. It is our fighting power. Only prayer brings forth God's kind of money for missions. Only prayer brings forth God's kind of missionaries. Yes, prayer is our power. Our glorious Lord of Hosts can extend His right arm as we pray.

In the story of the Good Samaritan, Jesus is the Good Samaritan, and He says concerning Himself, "And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee." Here were two pennies given, one just like the other, and they were enough. Now when did Jesus leave those two pennies for us? He says, "When he departed." Did He do it? The Scriptures say He did. They say that just before His ascension, as He stood on the mount, He said, "All power is given unto me in heaven and in earth. Go ye therefore." There they are, the two pennies, one just like the other and *enough*. The power is His in heaven. The power is His just the same in earth. We can go. We can advance. Here is our power. Let us take it by believing prayer and carry out His great commission.

The message of our society points to Christ Himself as all sufficiency. Since the power is wholly His, He is looking for

men who are wholly His through whom He can manifest this power. If He can get a society of men who are wholly His, He can give them His power wholly. God grant that we may qualify as a society in this particular. What society, what individual dares march out against the enemy behind this warfare today unless it can be said—I am wholly Thine and therefore Thou art wholly mine?

A new vision of what it means to be wholly the Lord's came to me at the conference in Shanghai. During my illness in Wuchow, South China, I was delayed in my schedule. During earnest prayer concerning what could be done for Central China and West China, the Lord gave me a plan of calling a conference in Shanghai, made up of representatives of all of our fields in Eastern Asia and the Philippines, with ten delegates from Central China, since I was especially to visit this field and could not do so.

I made the dates in faith, trusting the Lord would raise me up and let me get to Shanghai for this conference, and He did so.

While very weak in body, yet God, in a marvelous way met us, in the power of the Holy Spirit, even to the holding of some large public meetings during the conference which were owned and blessed. But especially did His Spirit brood over us and guide our minds as we met the problems of the various fields in conference. The Lord gave to us a long questionnaire which outlined the various problems, and the delegates present answered to these questions. All the answers were taken down in shorthand and typewritten. This unique compendium of information concerning our eastern Asiatic fields will be of great value to our Foreign Department and to the Board in future discussions and policies.

New maps of all of our fields were constructed under the eye of the conference. We were also highly favored by having with us Mr. Stouffer who is Chairman of the China Continuation Committee, who reviewed our fields for us, laying

before us all information concerning the operation of other missionary societies.

We were seated by the table for breakfast one morning during this conference, when a sentence came from one of the members which has burned my soul with a red hot hunger.

To my left at this table sat that dear veteran of salvation of China, Dr. Isaac Hess, next to him was that Christian statesman and untiring worker from the same locality, Brother R. A. Jaffray. I suppose I should call Brother Jaffray a veteran, too, if I speak of Brother Hess as a veteran, although he is a young man and full of life, for he and Brother Hess reached China over twenty-five years ago on the same ship. Brother Hess, however, was forty years of age when he started. No age limit could keep him back from China; in fact, he has never looked up the meaning of the word "limit," but he has looked steadily to the unlimited Christ.

Then there was Brother Woodberry at the head of his own table. We were his guests during this conference, and his three great buildings were beehives of activity through these days. His beautiful Church became a trysting place to many a heart. His hospitality was greatly appreciated.

Coming next were some of the younger stock of missionaries. Praise God for the goodly variety. There was our keen little business manager from Central China, Earl Harvey, who had come down from his busy life to receive a blessing, and he was not disappointed. He stands midway between the coast and our farthest branches and sees that our far-out missionaries get their supplies. Only a true-hearted missionary would take the trouble he takes to meet the missionaries' needs. His is not a business but a real ministry. Next to him sat our dear young brother Van Dyck, full of energy, an intrepid warrior. This dear brother and I got together one afternoon on the veranda, he and I and Jesus, and how the Lord broke us and melted us and blessed us. How sweetly He moved in

us, as young men of this generation, telling us He was just the same Jesus that had broken men of other generations and led them forth to go with Him all the way.

Across the table sat our beloved Chairman of Central China, Brother Birrel. He was supposed to be finishing his breakfast, but one look at him told you that he was praying. He is known among the workers as a man of prayer. Next sat a red-headed, healthy, but soon to be married missionary from Tibet, Brother Hansen. He was rejoicing and looking for a chance to do something for some one. I think he attended to all the baggage of all the party. I do not know if he shined any shoes, but I am sure he was willing to even do that for Jesus' sake.

What a privilege it would have been to have slipped in to the table around which sat Jesus' disciples in the days of old. It was a great privilege, for which I thank God, to be able to be seated at this table around which sat Jesus' disciples of today, His disciples in the land of darkness.

Across from this young man sat his missionary head from Tibet, of different size and temperament, but wholly the Lord's, Brother Fesmire, who has pierced far into the Tibetan country for Jesus. This calm, solid, spiritual man from the roof of the world looked like the private secretary to the railroad president. He is the private secretary to the President to the road to glory.

Brother Torvaldson, from Central China, had just finished telling me of the splendid evangelistic work going on in his city. He had spread out before me the plans of the big old Chinese building which he had recently purchased in the heart of a great city to use for Jesus in winning more souls.

Brother Shantz did not look like a hero, but he had just come from his field where they had been mobbed and run out of town and the building burned down behind them.

Brother Carter, his faithful worker, sat opposite to him.

Here was a pair of tried and true missionary servants of the Lord, telling with rejoicing the persecutions, and rehearsing to us the aftermath of their official dealings with the gentry and officials who had committed this outrage against the mission. Both were set face forward, and all their plans called for a return to this station. They rehearsed how the Lord had answered prayer, and how the authorities have arranged for the reopening of the mission.

There was Brother Smith, lately returned from his splendid work in the army among the Chinese during the term of the war. Smith has charge of our training school and had just returned from the awful famine scenes where, with some of his young men from the school, he had been doing some of the relief work.

There sitting, quietly listening, was a new missionary in our Alliance group for the first time, one of my own boys from the Moody Church. He was formerly Christian Endeavor leader in Chicago. He was fighting the full surrender one day on the elevated train in Chicago. The train stopped at a siding where a large sign on the electric rail said, "Hands off." The Holy Ghost made these two words into a message. The work was done, and he is today working in China with "hands off."

Next to him was that genial, interesting missionary, Brother Francis from Japan. The questionnaire method of discussing all missionary problems for Eastern Asia brought much light to him and set him to dreaming as it did all of us in conference.

Mrs. Rader sat across from me, the only lady missionary allowed in this man's party. The remainder of the ladies who made up the conference were entertained at the missionary home.

Together this morning we were feeling deeply the tremendous problems before us. God had been dealing minutely with each one of our hearts. Every problem was sharply outlined

in our minds and stood up before us well lighted like a range of high mountains in sunset time.

At my left sat dear Brother Christie, the veteran missionary of Tibet, strong physically, a tower of strength spiritually, beloved and highly esteemed for his walk with God. His wife and children are in the homeland, but he labors on in Tibet. Twenty-two days it had taken him with Messrs. Hansen and Fesmire to come down from the "roof of the world" to this conference. It was worth all the trip for the one outstanding, burning sentence he uttered on this memorable morning in this memorable and far-reaching conference.

We were quiet now around the table; the conversation had nearly ceased. It seemed an awkward pause, but not so, for the Spirit was making the pause. Dr. Woodberry arose and got the large Bible, handing it to Brother Christie for morning prayer. He opened the Book. He waited; we waited. It seemed he was reading it all over to himself first. Soon he began to read the discourse of Jesus on the Good Shepherd in the tenth chapter of John.

My heart rose up under the unction upon him as he read. On every mention of the Shepherd his voice gave great emphasis. It seems I can hear the emphasis of the Spirit through him still as he emphasized the "I" in each passage. "I am the door." "I am the good Shepherd." "I lay down my life for the sheep." He had reached the sixteenth verse and was putting all the accent and emphasis upon the "I" which meant Jesus Himself.

It struck into my brain. "Queer way of reading," was my first impression, to so overemphasize the "I."

Again he was emphasizing it in the sixteenth verse. "And other sheep I have which are not of this fold."

I saw immediately he was doing this for a purpose, and he had reached the climax of his purpose. The next line in this

sixteenth verse held all the light and the message which was to be burned into my soul.

He laid the Bible on the table, and, looking up at us, he repeated each word, not referring again to the Book, and threw all the emphasis on the "*I*" again. Listen and ask the Spirit of God to say it to you as the Spirit said it to us that morning—"Them also *I* must bring," putting all the emphasis on the "*I*."

Mr. Christie paused, then quietly said the sentence which has burned my soul ever since with this red hot hunger. This is the sentence: "Brethren, no man can be a missoinary. Jesus is the only missionary. He can bring them. He says He must bring them. If He is abiding in His fulness in me, then I am carrying about China the great, the only missionary. Only as I carry Him in His fullness, is my life a missionary life."

I heard no more. I slipped quietly from the room to the closet of prayer—I wanted Him so much, the only living Missionary, to live in me. I must have it so for no man can be a missionary. This and only this is the answer to the question, "What is our power?"

Where Are Our Forces?

Where are our forces? Beginning at Jerusalem, our forces literally reach the "utmost part of the earth." We have a long trench line which girdles the globe.

Remember that the sun never sets upon Alliance missionaries. Let us remember, not to boast, but to pray. Any hour in the night when you are awakened, if you pray, you will be praying while an Alliance missionary is speaking to the heathen. Any time in the day you may go to prayer, and you will be praying while an Alliance missionary is working among the heathen. Ours is a twenty-four hour a day enterprise. While some of the trenches are silent in sleep, the others are blazing away some place else in the world.

First, the trench lines in Palestine: Palestine is today the newest and greatest field of opportunity in the world when we consider the ultimate object of all missionary work as far as the fulfilment of the program of Christ is concerned, which is to bring back the King.

The Jews are going back to Palestine at the rate of 500 a week, and He said, "When ye see these things come to pass, lift up your heads for your redemption draweth nigh."

Our work in Palestine runs from Dan to Beer Sheba, and we have lately been given the great country across Jordan and into Moab. Our headquarters for this new territory will be at Kerak. We have the only American Church in Jerusalem, and its work is wide, separate and varied. The pastor of this church preaches to Jew and Gentile alike. Rev. A. E. Thompson is the Chairman of the Palestine field and working with him in the Mission are sixteen missionaries and nineteen native workers including pastors, evangelists, Bible women and teachers. There are five primary schools with 265 pupils and two middle boarding schools with an enrollment of sixty-two.

The cities of Palestine, the land of our Lord, and the land of the Book, are largely unevangelized. Here our forces are doing their utmost to reach the needy villages. The trenches in Palestine have been open for eighteen years, and, as money and workers has permitted, have been lengthened and strengthened.

The great Mohammedan world can be attacked through these trenches in Palestine. Great hordes of Mohammedans centering in Jerusalem can be reached by our mission. Much work has already been done in the Palestine trenches among the Mohammedans. Our boys' and girls' schools supply recruits for the native forces. The Bible training school broken up by the war now stretches forth its hand of service again. Our forces in the Holy Land are face forward in this great new day for Palestine.

The next sector of our trenches is in India in the Marati and Gujarati fields. Here the trenches have been dug through the granite system of caste and have held their ground steadily through this quarter of a century with thousands of converts. Rev. Wm. Moyser, Chairman, and the sixty-nine missionaries and 136 native co-laborers are holding the trenches and seeking to advance. There are 553 pupils enrolled in twenty-three primary schools and 395 attending the four middle boarding schools. These middle boarding schools are in connection with our orphanages and are designed to give the orphans and the children of our native Christians an opportunity to receive a simple education and a good knowledge of the Word of God.

The great new trench in Indo-China stretches from Saigon through Turan straight to Hanoi and Haifong near to the border of China. Rev. R. A. Jaffray is chairman of this field and eighteen missionaries and eleven native workers are serving here under the great Captain. Three churches have already been organized with a membership of 131 and 355 pupils in the Sunday Schools. Ten young men are attending the Bible Training School. This new trench in a land of 15,000,000 people, blazing away for the Gospel through the lips of our missionaries, is a staggering challenge. Our trenches are all fresh, and great victory has thus far been granted by the Lord in this great field.

Going on north across the border of China and reaching the West River, you are in the province of Quangsi, the district of our South China Mission, of which Rev. Isaac L. Hess, for many years chairman, is now the Honorary Chairman and Rev. R. A. Jaffray has recently been elected Chairman. Forty-five missionaries and 113 native workers are manning the South China trenches and planting outposts among the aboriginal tribes in the Northwest of the Province. Up and down on either side of the river stretch our trenches. On the South

are the Cantonese-speaking people and on the North of this River are the Mandarin-speaking natives. This great province of China is unique in its opportunity. Our trenches stand alone throughout the far reaches of this land, making a truly "regions beyond" trench line, 393 children attending our fourteen primary schools. In Wuchow, at the mouth of the West River, are located our three great schools, two middle boarding schools—one for boys, one for girls—with an enrollment of sixty-five and a magnificent Training School with over forty young men and twenty young women definitely preparing themselves to be preachers and Bible women in our Alliance work and nearly three times that number are being trained there for other missionary societies. On the hill across the river is our great receiving home, and near this home is the publication department of this mission.

Over 4,000 Chinese preachers read our Bible magazine and thousands of copies of splendid, Biblical and spiritual books, to say nothing of the thousands of subscribers who are fed from this source.

Going further north into the heart of China, we come to our three sets of trenches in three of these inland provinces, comprising our Central China work. Here our trenches are run into the most thickly populated districts of the world, and are manned by fifty-one missionaries and seventy-two native workers, Rev. M. B. Birrel being chairman. Many of our oldest missionaries are situated in this sector, and marvelous have been the stories of conquest for Christ. There are 285 children in the thirteen primary schools, 101 in the two middle boarding schools, and nine were enrolled in the Bible training school last year. The famine section in this region called for workers from our trenches this year. Here also our faithful warriors carry on their school and training work together with great evangelistic battles.

Then there is the trench of long standing of faithful work in

Shanghai, with its Church and high school for young men and women, ninety-three being enrolled. Forty children are also enrolled in a primary school. The Shanghai work has been for years carried on under the faithful ministry of Mr. and Mrs. Woodberry and their two daughters and son. Since Mrs. Woodberry's death, the others are continuing to carry on the work; assisted by a number of foreign and native teachers.

Then running far north through that great province of Kansu are trenches—manned by a valiant force of twenty-two missionaries and forty-four native workers, Rev. William Christie being the chirman—and stretching across the roof of the world and along the borders of Tibet where they have hammered away for a quarter of a century at those walls of heathenism. Many holes have come in the wall and many captives for the Lord have been taken. The barrier of governmental opposition still holds. In this field there are six primary schools having eighty-nine pupils, two middle boarding schools with forty-six attending, and one Bible training school with seven students.

In South America our trenches stretch out formidably across this great continent in Ecuador, Chile and Argentine, and now a new trench is about to be dug into the neglected region of Brazil and there are also trenches in Jamaica and Porto Rico. Rev. H. G. Crisman is Acting Chairman of the Ecuador Mission during the absence of the chairman on furlough and in this field covering all of Ecuador and the Southern half of Columbia, there are sixteen missionaries and three native workers. Eighteen missionaries and eleven native workers man the trenches in Chile under the leadership of Rev. M. P. Zook, chairman. Ninety children are enrolled in three primary schools and a Bible training school is being established, while 885 children attend the fifteen Sunday Schools. In the Argentine sixteen missionaries and eleven native workers are faithfully laboring with Rev. S. T. Burman as Acting

Chairman. Enrollment in the thirteen Sunday Schools numbers 588. Rev. G. H. A. McClare is leading the forces in Jamaica, ably assisted by three foreign and seven native workers; and in Porto Rico with Rev. A. Villamil Ortiz as Chairman there are nine native pastors carrying on an aggressive work.

Across the water to the Dark Continent our trenches next extend. In the Congo God has driven back the enemy and the trenches have been lengthened and strengthened as the years have gone by. Twenty-eight missionaries are now ministering in Congo and Rev. E. E. Crist is Chairman of the field. Here we have the greatest force of native workers, numbering 231; 7,249 pupils are enrolled in the 266 primary schools and 106 men are attending the Bible training school for native workers. Then in the dark Soudan the trenches still hold with many grave stones marking the bitterly contended ground. Rev. D. C. Rupp is Chairman of the Soudan field and the force of nineteen missionaries are looking forward to making a strategic advance into French Soudan, establishing a line of trenches reaching far Northeast along the Niger River and eastward from their present station of Baro into great stretches of unoccupied territory. Here, too, as in our other fields, reinforcements are greatly needed. Six native workers are engaged in the Soudan mission, forty-two pupils attend the two primary school, twenty-nine are enrolled in the three middle boarding schools and five are being instructed in the Bible training school.

This is the line of trenches around the globe. In these trenches, laboring today are 129 men and 203 women. It will only take any earnest Christian heart but a moment to see the tremendous need when the above figures are given. In all this terrific line of trenches only 129 men and 203 women are behind the guns. Here in this long, splendid line of opportunity,

our faith missionaries, under God, have carved out the trenches. There is a stupendous call for forces.

The way has been blazed around the globe, and now a great army of young men and women must arise and fill these trenches and make great advances.

What Are Our Policies?

Take these two figures, and look steadily at them. You will see what the first policy of this society must be. The figures show nearly twice as many women as men. **WE MUST HAVE MEN.** There must be a movement at once to get men for the foreign field. If you could hear the agonizing cry of our lady missionaries in their pleading for men to come to the field, you would, I am sure, give yourselves in intercession for men. "Pray ye the Lord of the Harvest."

I ask that this Council look these figures squarely in the face before God, and at once enact legislation that will send our society courageously forth in faith after men. I would most earnestly ask that men be the uppermost note at all our coming conventions, and that our faith for men be expressed by legislation that will ask all of our training schools to make way for men by asking all lady candidates this year to remain at home or attend some other school, while men take the precedence.

We must pray men, think men, talk men, dream men. We must have men for all these yawning trenches around the globe.

This emphasis on men must not in any way take the form of discouraging women. We need women, and must continue to have as many women as men, but the women are now so much in the majority that we must call a halt until God's Scriptural place for men is reached.

Many a time on my journey, I felt ashamed of my sex, and I came upon a station "manned" by a woman. We must heartily thank God for the glorious, heroic work of our lady mis-

sionaries. When the men have been secured, and are laboring on the fields, these noble women will have even a far greater opportunity for service. The women missionary societies all over the Christian world have done great service for foreign missions, and, one can truly say, have feminized missions.

It is time for a men's missionary society with stalwart men to the fore in unbroken ranks, a multitude of them at that, carrying forward the great campaign to evangelize the world, and to bring back the King. It is a task for men, to lead the way for the women.

I desire, before finishing this report, to present a plan, which I believe God has given, for the gathering of recruits. I find in our constitution the place for the working out of this plan, under the Deputation Department, whose function it is to gather recruits. This department, for some time, has not had a secretary giving his full time to it.

Not only must we have men, but we must have a greatly increased number of men to adequately occupy the territory, which has been assigned throughout the world to us. Fifty millions of heathen look to our Society alone for the bringing of the Gospel. We must believe God for a great increase in workers and in money to carry on this great enterprise.

Self-support and Co-operation.

We must not only have workers sent from this country, but we must believe God, and plan for a great increase in native workers. To this end we must magnify the Bible School for the training of native workers on every field.

The supporters of our work must be encouraged to give to the Bible training work. Information concerning these Bible training schools will be sent to all desiring it.

I wish to strongly urge that the Foreign Department gather all the valuable information concerning native self-support on the foreign field, and that a campaign of education concerning self-support be started at once among all our missionaries.

All our missionaries, who now have self-supporting churches, should write out fully, and send to headquarters for the information of others the story of their efforts in bringing their church to self-support. Their plans and methods should be set forth in rigid detail. All information about students' support by natives should also be included. Our society must take new ground and bring about a reviving movement in all our fields concerning self-support.

There must be a thorough knowledge on the part of the chairman of each field of methods used in missionary work by workers in all the fields. India must know how China works, and Africa, and so forth, and vice versa. This campaign of education must, through its bulletins, give this information to all the fields. The questionnaire of the Shanghai conference, with its answers, should be published and sent to all the fields.

Great advance in the home fields can only be made through securing new chairmen for districts, both great and small, in the United States and Canada, which are not now supervised. Some of our own Alliance workers must look to God, asking Him if He would not have them leave their already established work, and go into some of these unoccupied fields at home. It is not only the "regions beyond" we must take in the foreign field, but also at home.

The Home Department should give itself most energetically and fully to the work of securing new district superintendents.

There should be some definite legislation, leading to a larger distribution of Alliance literature. Pushing Alliance literature through bookstand and private mailing list should be considered a very important part of the ministry of an Alliance superintendent. The Alliance Weekly, as the mouthpiece of the Alliance, sending forth its message, spreading before the superintendents the needs of the fields, and telling of triumphs of faith

at home and abroad, deserves a far greater list of subscribers. splendid organ, so necessary in all our Alliance activities.

The Plan for Men.

In my diary, under date of Jan. 29, 1921, I wrote out a precious spiritual experience what follows concerning The Macedonian Band.

"For nearly seven years, with my whole heart and mind I have been looking to God in prayer and meditation concerning a solution of the volunteer missionary problems. As pastor of The Moody Church through these seven years, I have seen the number of volunteer missionaries grow in that church until now they number over 1,000. I have seen hundreds of young people volunteer during my evangelistic campaigns in the cities of America and, recently, in Scotland. I have witnessed volunteering of young lives also as President of the Christian and Missionary Alliance, and, even before my presidency in the great Alliance conventions throughout this country.

"I remember with what soul-stirring conviction Dr. Scroggie's question came to me at the close of a blessed Sunday morning meeting two months ago in the Assembly Hall in Edinburgh. I had given a missionary message and ended with an appeal for volunteers. Many responded. Dr. Scroggie, after the benediction, turned to me earnestly and asked, 'What are you going to do to conserve these results?' As I have said, the question stung me with conviction. At night, I made an announcement that I would be delighted if those who had volunteered would write me. They did, and I turned the letters over to Dr. Scroggie.

"But, suppose that many of them (as was the case) did not belong to his flock, would they tell their pastors of their volunteering? If not, who would pray with them, advise them as to their preparation, and direct their steps toward some missionary board? These same questions have come to me with conviction again and again.

"I have had a committee in my own church to look after these volunteers after a fashion. I even paid a special man to keep track of them and of their needs, and hold special meetings for them.

"But there was a great lack, because of no definite tying up by a binding covenant with a volunteer organization. There was no organization bugle with enough authority to call them together for awkward squad drill, so necessary to prepare them for the regular paths into connection with a missionary board, and out into the field. Those who went at once to some Bible school, college, or theological school, perhaps, joined a school volunteer band. Whatever happened to them after their going to school, one thing is sure, they lost touch with their home organization. They came out with many problems of support and outfit and travelling expenses which only a home organization could help them meet.

Detained at Home.

"Those who could go straight through school have, most of them, come out ready to go to the field; but out of this number many are not physically able; others are detained by home conditions, many unadvisably marry, and in many other ways are hindered from going to the foreign field. Their heart is there, but their body must remain here.

"What of all this preparation and enthusiasm in those who cannot get to the field? There is no channel for its operation. Those detained at home feel a sense of failure, and in most cases, are lost to the great missionary enterprise, except in a very indirect way.

"There is a great army of these prepared ones who are enthusiastic, but are detained at home. This army is unorganized. Added to this army are all those who cannot go to school, but whose hearts are fully the Lord's, and if organized properly, would start behind those who go to school and to the field.

"There is also the army of those who, prepared or unprepared, yet love the missionary cause with all their hearts but cannot go because of home ties, health, or lack of a definite plan and financial help.

"Here is a great army that, for these seven years, I have felt must be organized. Combined with this great army who would have to stay at home are thousands of young lives who would volunteer and reach the field, if some organization would point the way.

The Macedonian Band.

"I have light at last on this problem. Last night was one of the greatest nights of my life. Never have I felt any nearer to the Lord, and never before received from Him such definite and minute plans. I have been on my way to India from Palestine now for two weeks on this slow steamer Innsbruck. Out of the Red Sea we have come. Over to the east coast of Africa for a stop at Massowa, then back to Asia for a stop at Adon, and now for six days in the open sea, and only a day away from Bombay.

"My stay in Palestine made my heart cry out daily to God because of the great need of laborers in this marvellous, long-prophesied open hour for Palestine—the new Palestine. It is a Palestine eager and begging for the Gospel. During my last week in the Holy Land, I went to the Jericho country.

"Coming home, the Lord wonderfully met me as I prayed. He flashed across my soul in billows of faith (there in that Dead Sea valley) the fact that He was the God of Elijah and Joshua at the Jordan, of Joshua under the Lord of Hosts at Jericho, of Jesus Christ at Bethany when Lazarus came from the tomb, and the God who brought again from the dead that Great Shepherd of the sheep at Jerusalem.

"There were four great outstanding monuments of his power in a string. Jordan behind me, Jericho fading in the valley below, Bethany there on the hill, and Jerusalem and

an open tomb just over the Mount of Olives from Bethany.

"God seemed to be challenging me to believe Him for volunteers to meet the great need of world evangelization. He seemed to be daring me to believe Him for an army that would go to the 'regions beyond,' to 'the uttermost part,' and bring back the King.

"I could not meet His challenge. I had seen an army volunteer, but I had seen no army go forth, only a straggling few, horribly inadequate in numbers for the need. There was here a score and there a score, but never much more than enough to fill the ranks where the veterans had fallen, and in many fields, not even this, I could not meet the challenge but I could pray.

"I wept at my failure, but could not then meet His faith challenge. Leaving Palestine, I had to spend a few days at Port Said waiting for the Innsbruck to bear us to India. Again and again through those days, I cried out, 'Oh God, if you will only show me what is needed, I will believe you for it, and give myself to it.'

"When we had left Port Said, and our boat had crossed over the spot where God made the waters stand back and let His people pass through on dry ground, I had a time of real faith; and, though I could not tell definitely what it was God wanted me to believe Him for, I was able to say, 'Dear Lord, I believe you, sight unseen. It is some kind of an organization you want, and, though I cannot tell what the plans are, I answer the pull of your heart in mine. I pull with you. I believe with you. I take it. I take it.'

"Great peace settled down upon me, and I waited for his revelation. Yesterday, at noon, I was reading First Timothy, and as I reached the fourteenth verse, my heart beat with an overwhelming sense of what He had done for me.

"The verse reads, 'The grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.' I ran

down to my cabin. I do not know how many saw the tears on my cheeks, I care not; He had spoken. I threw myself at His feet crying, 'The grace of our Lord was exceeding abundant.' For some time I waited in His presence and again was able to believe Him and add the rest of the verse, 'With faith and love which is in Christ Jesus.' When the gong rang for supper. I knew He was going soon to tell me His plan.

"The night shut down like a black cap. I went to the bow of the boat for a look at the stars away from the lights of the ship, and, instead of stars, I saw for the first time a 'milk sea,' as the sailors call it. It is a phosphorescent exhibit of dimly diffused light in every drop of water as far as the eye can see. 'Light,' I said to myself, 'light, even in the night waters. His wonders are shut off from view in the heavens, so the sea is showing forth His marvels.' I cried, 'Let it be light on this volunteer problem tonight, dear Lord!' I went to my bed. I could not sleep. I could only see the millions dying without Christ, while young men and women were willingly saying by the hundreds, 'I will go,' and then fall back into the old procession of stay-at-homes.

"Suddenly great peace came to my heart. In that peace, in that quiet, in that calm, the Lord beautifully laid out His plan before me, even to small details, for an organization to meet the need. There were no moments of debate nor reasoning so far as I can remember. I felt that I was lying there, listening while the whole thing was thoroughly gone into by another. One part would come to me clearly, and then be repeated. With each part the Spirit seemed to hold it up while all the objections came readily and received their answer, leaving with me a peculiar joy and sense of surprise that I had never thought of this solution before. I felt like laughing a few times at my own foolishness in not thinking of some of the simple things so obvious that the Spirit was showing.

"On and on went the plan, repeating always as if for fear

I might forget. About dawn, there seemed to be nothing more to add and I fell asleep. In an hour I was wide awake again, and the whole of what had come to me in the previous hours was now fitted into the needs. It was as if a Yale key had been nicely finished, capable of fitting several difficult locks. Now it was being turned in the locks to show how well it fitted each lock.

"It delighted me more than any exhibit I had ever been shown. All of this came with not the least feeling that I or my brain had had any part in its making. It seemed as far from my conscious manufacturing as a dream. I went asleep again with the feeling that the Lord was filling every corner of my heart. I gloried in the sweet confidence, elated and yet greatly humbled. I slept for an hour, and arose with the gong for breakfast, feeling more refreshed than if I had slept all night.

"After breakfast, and prayer, I hurried to the writing desk and now have written down all that last night so sweetly and wonderfully came to me. All the details I intend to follow in bringing into reality the Macedonian Band at His precious command just as He has planned it, praying that I and every volunteer who joins it may be but clay in His precious nail-scarred hands, allowing Him to turn His own wheel, and move His own fingers, moulding His own clay to suit Himself."

The Organization.

The Macedonian Band is an association of volunteer missionaries in covenant with each other and with Jesus Christ to take under orders a proper course of training and accept a sphere of service at home or abroad to evangelize the world and bring back the King.

After training under command and covenant, the need and the worker will be brought together. There will be united and organized ranks praying to the "Lord of the harvest," as well as united ranks preparing and proclaiming.

Activities.

The Macedonian Band will determine by a questionnaire the fitness of each applicant for membership. Every member must be both willing and desirous to go to the foreign field if the way is opened. Should the way not open to the foreign field, every member must be most willing and desirous of doing service in the home field, which will contribute directly to world evangelization.

Every member must be prepared for and in active service, either at home or abroad. At home as well as abroad, the Gospel must be taken to the masses by house to house visitation, open air meetings, shop meetings, hospital and jail meetings, thereby reaching the vast multitudes otherwise never brought into contact with the Gospel.

The members of the Macedonian Band in cities and towns are required under specific program from headquarters systematically and in regular organized groups to go to the highways and hedges to bring the Gospel message to the lost, and, also, they are required to go in like manner among Christians to bring a full Gospel message and a missionary vision.

Members of The Macedonian Band stand behind their comrades in the far out trenches in the "regions beyond" in the great work of intercession, in gathering other volunteers, in arousing in their community increased missionary interest and funds for support, for equipment and maintenance of volunteers.

Members of The Macedonian Band after preparation will be sent out two by two into neglected communities, into country districts, and into local churches to preach the Gospel, spread the message, rouse recruits, and encourage missionary support.

Preparation of the members of The Macedonian Band will be such that, when they are sent out as workers, they will be

a blessing to every individual community and church with whom they come in contact.

The conduct of Macedonian Band workers will be constantly under the supervision of their trained and appointed district leaders. Efficient service and voluntary sacrifice must mark the labors of Macedonian Band members. The Macedonian Band motto, "Everything in Jesus, and Jesus Everything," will epitomize the message of The Macedonian Band.

The Macedonian Band will be a "spiritual cantonment" for efficient training in practical work on the home field, turning over the finished product to the missionary board and the leaders of the home districts. No candidate will be recommended to the foreign missionary board or used by the leaders of the home district until he has proven through the work he has done in the Macedonian Band that he is qualified for work in the foreign or home fields, that he can live in Christian fellowship with his fellow-laborers, and work cheerfully and efficiently under the orders of those who, under God, are given the rule over him. A thorough report of the candidate's known ability, character, and efficiency, together with The Macedonian Band's recommendation will be presented to the Foreign Missionary Board or to the leaders of the home districts after the days in the cantonment for training are over.

Thus The Macedonian Band offers itself to God for service as a sort of "spiritual cantonment" in training missionary volunteers to carrying out our Lord's great commission, to evangelize the world and to bring back the King.

Any volunteer, wishing to join The Macedonian Band, can either write to me personally, c/o The Moody Church, Chicago, Illinois, or at the headquarters of The Christian and Missionary Alliance, 690 8th Ave., New York; or they can make known their desire to join The Macedonian Band to any member of The Macedonian Band in the United States or Great Britain and a questionnaire application will be furnished.

All the remaining steps will be laid before the candidate by the officers of the nearest Macedonian Band chapter. The "chapter" is the name given to the local organization of The Macedonian Band. Chapters are governed by a District Council, composed of appointed officers of The Macedonian Band, who care for the interests and direct the activities of the local chapters throughout the given territory. The District Councils are under the direction of the Headquarters Staff. The Headquarters Staff is composed of a group of men appointed by the President, with authority to direct the activities and carry out the policies of The Macedonian Band.

Let us go out anew to our fields of labor from this Council to move with Him and forward in faith for a lost world.